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Evangelical Visitor- July 1, 1912. Vol. XXVI. No. 13.

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXVI.

HARRISBURG, PA., MONDAY, JULY 1, 1912.

No. 13.

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Our Nation—Its Perils.

BY HANNAH BAKER.

How much longer can we, the children of our fair country, close our eyes to her perils? Shall we who mann her decks silently consent to her destruction? Shall it be to disaster that our fathers launched her forth, a virgin craft of beauty and strength? Shall we exult in her glorious voyage through the tempests' roar of two centuries and not heed the "rocky reefs" and resistless undertow lying directly in her course? O Ship of State, nobly hast thou weathered the fierce blasts in by gone days, but it is only with vigilance and renewed effort that thou canst reach the Haven of *Eternal* Glory.

It is alarming with what rapid growth perils have silently but persistently sprung up within the recent past. But still more alarming is it to know that they are conspiring against the very foundations of her Christian Institutions.

Our country's matchless achievements have only aided in multiplying its national perils until they now threaten to overwhelm us with the suddenness of an avalanche. Millions of foreigners have tried our shores, drawn by the country's prosperity. Has the moral and political influence of immigration been uplifting to our nation? Few in truth are of great personal worth, in full sympathy with Christian Institutions and Civilization. Indeed, among them is found the

pauper, the criminal, and the morally debased. Restraint in their home land ill-prepared them to be ushered into a land of liberty. License seduced them to a lower moral level. Large cities were made their destination. Rowdism and lawlessness increased, in fact, records tell us that seventy-five per cent. of crime is chargeable to the foreign element. Criminals are imported by immigration; our national health is endangered by their diseases' dread contagion, and our Sabbaths are desecrated by their unhallowed oaths and foul debauchery. Contamination with such society is sadly demoralizing.

Politically we have suffered much through foreigners. Has not our government granted them the right to vote and do they not feed fat the liquor power? The liquor traffic is possibly the greatest corroding agency in the American government to-day. Its annual bill is estimated at \$1,000,000,000. This great power is organized and it does not hesitate to defy the law by bribing its officers and the two great parties which are interested, the buyer and the seller, are made both slave and minister. Its dire effects upon the noble youth of our land as you all too well know is astounding and horrifying. We are made to cry out, "Oh Lord! how long, how long?"

Polygamy also fails not to arouse our indignation. Is it possible that our enlightened Christian land which so honors womankind, should inflict upon her such outrage and humiliation? Can we longer endure such shame? Doctrine so opposed to the inspired teachings of the Holy Book should be forever eradicated from our laws. Let the Christian Church rise up and turn the political scale!

The granting of divorce certificates under such trivial protests has stamped its injurious effects upon the rising generation. The sacredness of the marriage vow is trampled under foot by the impure and ungodly purposes in the pledge of the betrothed, which results in the lowering of the sanctity of the home and finally ends in the divorce court.

The foreshadowing evil of another great power, the character and attitude of which is hostile to our free Institutions to-day is Romanism. It is known that the Pope opposes the sovereignty of the people, demands the highest allegiance and obedience of his followers, ignores religious liberty, censures the freedom of the press and of speech, approves of the union of the Church and State, and encourages the destruction of the religious liberties of Protestantism.

Extreme Socialism and all Anarch-

ism are mighty powers which move the multitudes. These have sought entrance as an angel of light. They captivate the heart of the philanthropists, the large-hearted and self-sacrificing as well as the discouraged and discontented, the envious, the vicious, the selfish and the lawless, which class is largely made up of the immigrant. What can be more detrimental to humanity and to our government than such negative expressions as "Away with private property; away with all authority; away with the State; away with the family; away with religion." Such tolerance will bring nought but destruction.

The wealth of the United States is enormous, approximating one hundred billion dollars. It is the youngest of all nations, and it may be difficult to realize that it is the richest, but with its wealth, its increased population and civilization come responsibility because of the power that lies within its domain. The great danger of wealth is that its material growth is liable to overbalance the moral and intellectual tendencies of human nature. Already our country is classed among the most extravagant, in luxuries, fineries, pleasure-seeking and sensual living; and as in the days of Rome wealth tended to corrupt the nation so the wealth which is our boast is hidden away as a decaying core, and will sooner or later, if not turned to righteous use accomplish its blasting effect.

The city is the nerve and storm center of our civilization. It is the city to which the tribes go up, not always the tribes of the Lord, for we find the most ignorant, uncouth, illiterate, debased, the most cruel and lawless approaching its gate. It has become a serious menace to our civilization because all of the evils we have mentioned are centralized there. It is the place where the wealth is amassed and where Mammon is daily worshiped. The rich are enthroned and the poor are trodden under foot. It is the place where debauchery and crime find larger scope for accomplishment; where the marriage altars are too lightly esteemed; the place where infamy and white slavery is carrying on its blighting and deathly work with such alarming results that the tender and fair of our land are in constant dread and danger; and where localities such as the red light districts are shunned by the most respectable men and women.

You ask why all this? I answer because our government is corrupt. And it is safe to say that unless a complete

(Continued on page 11.)

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EDITORIAL.

MISCELLANY.

It was an interested company that assembled at Grantham, Pa., on Wednesday, June 19, to be present at the closing exercises of the Messiah Bible School, which occupied the forenoon, and the love feast and communion services in the afternoon and evening. Delegations came from the South and North Franklin districts, from Lancaster county districts, from Dauphin and Lebanon district, and from Philadelphia. The Bible School exercises were such as gave evidence that the School is doing solid and serious work, that both the faculty and the student body had made honest and successful endeavor in the line of the work undertaken and for which the school stands. The addresses of the students were of a high order, and gave evidence of faithful application to the work in hand. The address of the President of the Faculty was illuminating, giving evidence of the deep concern which he entertains for the institution. We think the institution gained considerable in the estimation of the visitors through this meeting. The lovefeast and communion services were also well at-

tended and enjoyed, a deep spiritual atmosphere seemingly prevailing. May the institution continue to enjoy the favor of God and the confidence and support of the Brotherhood in an increased measure.

An interesting Sunday-school meeting is arranged for to be held at Elizabethtown, Pa., in the Brethren's M. H., on Saturday evening, July 6, at 7.30 o'clock, when a number of brethren will discuss the July lessons.

The following program is announced:

Lesson for July 7: Malignant Unbelief. Bro. A. R. Gish, of Elizabethtown, Pa.

Lesson for July 14: The Seed in Four Kinds of Soil. Bro. Ezra Zercher, Mt. Joy, Pa.

Lesson for July 21: The Growth of the Kingdom. Bro. Abram Martin, of East Donegal, Pa.

Lesson for July 28: The Wheat and Tares. Bro. L. F. Sheetz, of Florin, Pa.

As this is the first meeting of the kind to be held in that vicinity, it ought to be well attended.

Missionaries Returning.

We are informed by Bro. A. L. Musser, of India, that they, the missionaries, intended to sail from Colombo, Ceylon, on June 22, since they have received directions from the Foreign Mission Board to return to the homeland on furlough. They hope to land at New York about five weeks later. They request to be specially remembered in prayer by the saints that they make the voyage safely.

Harvest Meeting.

On August 3, beginning at 1.30 p. m., a harvest meeting will be held at the farm home of Eld. Samuel Brehm, now occupied by Eld. D. W. Brehm, about three-quarters of a mile south of Hummelstown, Pa. A cordial invitation is extended to all to come and enjoy the service.

Having quite a supply of matter in type which we are under necessity of using in this and the next issue, we are under necessity of giving our editorial space for some of it. We trust our readers will be interested in SUNDAY-SCHOOL NUGGETS, appearing on the editorial page.

The missionaries at home on furlough from Africa, Bro. H. J. Frey and Emma Frey, are spending their time among their friends in Dickinson county, Kans., and have Abilene,

Kans., as their present address, while sister Sallie Doner is with her friends at Campbelltown, Pa.

J. B. Mitchell, the mountain missionary, wishes to inform our people, especially those who are in correspondence with him, that he has removed from Jellico, Tenn., to Cumberlandland, Tenn., to which all mail and freight should be directed.

Bro. and Sr. Boulter, of Virginia, with their family have removed from Wachapreague to Trower, Va., to which place all their mail and freight should be addressed.

Sunday-School Nuggets.

By J. H. ENGLE.

At the annual state conference period in Kansas a full day has for years been devoted to the interests of the Sunday-school. This year was no exception. The meeting at the Rosebank church proved to be one of rather exceptional interest. The papers read by the younger people, the words of caution and counsel by a number of the ministers, the reports from the different schools, the lectures by Bro. Harvey Stump on the Method of St. Paul, and on Jesus as a Teacher, combined to make it a day of uplift and help.

One unusual feature proved to be of special interest and led to the suggestion that it be offered to the VISITOR for publication. It consisted of a large number of short papers from members in all parts of the brotherhood and from certain well-known Sunday-school leaders outside of our immediate communion. The general theme of these papers was: Promoting spiritual results without sacrificing the instructional value of the Sunday-school. Out of nearly thirty persons who were asked for written replies only two failed to respond. It would be manifestly unreasonable to expect the VISITOR to publish all these papers in full. Liberty is taken, however, to offer brief extracts. Some took a practical turn; some grew theological in their treatment; some digressed slightly; some are disposed to be critical or over cautious but all showed a sincere interest in the Sunday-school. The passages reported are designed to afford variety while at the same time representing the chief thoughts of the writers. Not every one will agree fully with every statement but that is not essential. They serve to show that our people are doing serious, credit-

able thinking upon an important theme.

George Detwiler: What then is it to be spiritual? He that is born of the Spirit is spiritual. The unregenerated man is the natural man and cannot discern the things of the Spirit. The regenerate man, the born-again man, is spiritual and is able to discern things spiritual.

That the instructional value of the Sunday-school be not missed it would seem important that the spiritual teaching be done along intelligent lines. History, chronology, geography, ancient customs, in so far as these are involved in the lessons, need not be neglected. If, however, reference is made to the investigation and vagaries of the destructive higher critics, such as tend to discredit the fundamentals of faith, the integrity of the Holy Scriptures, as the inspired word of God, the denial of the virgin birth of Christ, the resurrection and return of our adorable Lord, and other like teachings, the less of it the better. (Unfavorable allusion is further made to the influence of "that element" upon the Sunday-schools; also, to the methods of the Men and Religion Forward Movement.—E.)

Alma Cassel: The general spirit of the Sunday-school—the Sunday-school atmosphere, should be one of decided spirituality. To create this atmosphere every Christian in the school, especially the superintendent and teachers, should contribute the influence of consecration, earnestness and devotion. The God-appointed, Spirit-filled, not "spirit driven," teacher has a deep concern, a sincere heart yearning for the salvation and spiritual development of her pupils. She will be faithful in the ministry of prayer in their behalf. Her solicitude for them will be felt in her godly influence upon them. No shallow, careless, flippant teacher may expect great spiritual results in her class. Proper instruction emphasizes spiritual truths and applies them in our daily lives; it teaches and promotes spirituality. (A properly conducted Decision Day is commended. The paper concludes with a fitting allusion to Ps. 126:6.)

Amos Z. Myers: 1. In the opening worship. Let this be hearty, conducted as worship rather than to fill in the time "till the people come." The superintendent must come to the school aflame with Spirit-stirred emotions drawn from the secret place. 2. In the class. Let the same spirit prevail. Brief prayer to open and often also to clinch a truth at the close. 3. Before the class he must seem, be and feel

prepared. A good rule for preparation:

*Think yourself empty,
Read yourself full,
Write yourself clear,
Pray yourself hot.*

4. Avoid nonessentials. Use time, place, persons, context, etc., only to prepare for the heart of the lesson. 5. Study and teach not as an ordinary text book but as God's message to us. The lesson is not merely a portion to be discussed, facts to be learned, but something to be wrought into life.

J. N. Hoover: The recitation period is primarily for instruction from the Holy Scriptures. One must have some knowledge of the Scriptures before he can be expected to accept Christ. The teacher should recognize the lesson as a living message of divine truth and should present it with such spiritual enthusiasm as to cause its spiritual import to be felt. In the best stories now published the "moral" is omitted. So in the best teaching if the story material is properly presented. The school as a whole must be so conducted as to cause the spiritual message and atmosphere to be unconsciously imbibed.

S. R. Smith: Sacrificing instructional value is serious. When we lose sight of the instructional value of anything that exists, we begin to deteriorate in our spiritual and intellectual standing; hence we must place enough premium upon instruction to want it, to feel that we cannot do without it. . . . Not all that is called spiritual, at this age, is Holy Spiritual. The pantheist entirely denies the spiritual, declaring there is nothing but the material. The Christian Scientist states exactly the opposite. Everything is spiritual; nothing material. We imagine things. This imagining started in Eden and continues. It was transmitted to and perpetuated in their posterity. (Its errors are illustrated and other isms are mentioned. Instruction is classified as Objective, Prospective and Spiritual or Linear Prospective—through God's word as to His purpose in our lives by beholding and comparing ourselves with His image in His looking-glass, His word, and beholding our own condemnation or glorification.—E.)

J. B. Leaman: We are facing a crisis in the history of the church. I am quite sure we cannot promote spiritual results without first using every careful and prayerful method to instruct our Sunday-school. Having done this in harmony with the word of God and under the light and influence

of the Holy Spirit we shall see spiritual results in the conversion of sinners and the sanctification of believers. We should use any method to instruct that will help us reach this end. The method employed in one place may utterly fail in another. We fail very often because we soar too high—beyond the stars, and people are astonished instead of being instructed. We get the human to the front instead of the divine. We need the baptism of love ourselves and then our words will be freighted with grace and then we will be able to promote spiritual results without in the least sacrificing spiritual values. The fact is we have lost the spiritual largely out of our lives. Where the D. D.'s fail utterly the brush college boys are marching on with victory and are promoting spiritual results.

H. K. Kreider: The word of God is a savor of life unto life and a savor of death unto death. Children reared in exemplary Christian homes are, as a rule, easily taught but those otherwise minded are the ones hard to reach. These require teachers that have the interest of the lifeless and stupid at heart, and possess the tact to arouse interest and to remain interesting. Not all people apparently spiritual are suited to teach. Where unconverted persons teach the spiritual of course remains in the background. Where the blind lead the blind both fall into the ditch. Hearty co-operation of officers and teachers, the Spirit's indwelling and willing obedience to God's holy will cannot fail to produce results in the home, in the Sunday-school and in the church.

J. R. Zook: The promotion of spirituality should be the prime object of every Sunday-school, the educational feature being only secondary. However, the ideal requires both and they are in a wide sense inseparable. The greatest incentive to the promotion of spiritual results is fervent prayer and a careful and reverential study of God's word for the deeper truths leading the soul to complete consecration and to faith to appropriate the promises for purity, power and constant victory. The emphasis can and should be placed upon fundamentals, exalting the living reality which by no means excludes the instructional value.

Reuben Climenhaga: To my mind one of the greatest factors is the inner life of the teacher. When spiritual truths are taught the heart-throb of inspiration should be felt. The teaching should be in the demonstration of the Spirit and of power—and

this may be true when there is the utmost calmness and deliberation. Important as it is that there be one definite act of consecration, "consecration is more of a course than an act." Jesus said, "If any man would be my disciple let him deny himself and take up his cross daily and follow me." There must be a continual self-emptying in order that there may be a perpetual inflow and outflow of the Holy Spirit in such fulness that others shall be inspired to a more spiritual life by our presence and teaching.

Dr. W. O. Baker: The Sunday-school is the handmaid of the church and should be under her control. The church should supply the Sunday-school's needs and elect its officers from her members. The mission of the church is to prepare the fallen race of Adam for heaven by teaching God's word, bringing them to Christ as their personal Savior. To this the Sunday-school ought to be contributory, otherwise it is a failure. The writer sees no disagreement between promoting "spiritual results" and promoting "instructional values." The influence of the Sunday-school should result in a new creature. This results in worship and in receiving instruction. If it does not it falls far short of what it ought to accomplish. Such failures are often apparent. The Sunday-school scholars are often bad boys or haughty girls. So far as the writer's observation extends a large percentage of the Sunday-school scholars and some of the teachers do not remain for the church services. This may result in inflated heads and barren hearts.

D. F. Shirk: As the body without the spirit is dead, so instruction in any subject without the inspirational vision is lifeless. In our public schools, certain teachers of geography, mathematics, English or Latin so inspire their pupils by pointing all instruction toward underlying laws or their relation to the great scheme of life, that the pupils oftentimes leave the class with a feeling that they have been in a sacred place. One of the most spiritual lessons the writer ever enjoyed when a boy was on the geography of North America, its surface, and its adaptation to the great plan of the Creator in His development of the human race. A lesson on the geography of Palestine or the industries of the people, can be made as spiritual as a lesson on miracles or on the passover.

Sarah H. Bert: Proper teaching for instructional value has a tendency rather to increase than to reduce the spiritual value of the lesson. In addition

to high grade instruction there should, however, be kept in mind continually the spiritual purpose of the Bible passage and this should be made prominent in all instruction. But the message can only be made effective through the endowment of power by the Holy Spirit, who brings us in vital touch with God and makes us intercessors.

Joseph Clark, General Secretary Ohio Sunday-School Association: I never have been able to see any conflict between spirituality and education. In fact I believe many people would be more spiritual if they were better educated. An educated sinner is the worst kind of a sinner, but an educated saint is a dynamic for good. The spiritual results of Sunday-school work depend largely upon the religious atmosphere of the school. I do not mean, by this, its piety; the worshipful attitude of the superintendent and the teachers will do much to impart to the school a devotional and hence a religious atmosphere from its very beginning. The fervency of the prayer will do much to conserve a spiritual influence. The tact and earnestness of the teacher in wresting from the lesson its spiritual truth, driving it home and clinching it, will give the spiritual tone to a lesson without diminishing its educational value. Jesus was a learned man. St. Paul sat at the feet of Gamaliel. The Christian Fathers and most of the Christian Martyrs were men of education, as were also the leaders of almost all religious reformations. Let no man think that he is more religious because he has little book-learning. "Thou shalt love the Lord thy God with all thy heart; with all thy soul; with all thy mind." "Whatsoever things are pure... think on these things."

Benjamin L. Byer: If you cannot promote spiritual results without sacrificing the instructional value of the Sunday-school, sacrifice it. In other words, the instructional value of the Sunday-school can be measured chiefly by the spiritual results produced. It is quite probable, however, that you will not need to sacrifice the instructional value, in order to promote spiritual results. The two are very closely linked together. The results of the instruction should be measured by what the instructed do. Therefore, to promote spiritual results, we should appeal to the will and cause the pupil to do. The ultimate aim of instruction in the Sunday-school is to produce the highest possible type of Christians. If our instruction produces that result then we are not sac-

rificing the instructional value and we are getting the spiritual results. In a general way, the best way to do this is, no doubt, for an animated teacher to cause the truths of the old book to be so clearly and readily understood and grasped by the pupil that he shall want to incorporate them as vital principles in his life.

E. N. Engle: No fountain rises higher than its head or source. Spiritual results in our Sunday-school work depends, firstly, on the spirituality of our workers. Spirituality consists not in an emotional feeling nor in a high-sounding testimony, but in the obeying of the voice of the Lord, both in His word and by His Spirit. Carrying the firm conviction or knowledge within us continually that God is leading us. With this kind of life, and a firm conviction that "the Gospel is the power of God unto salvation, to every one that believeth" an untiring effort with personal work, and an exemplary life of faithful service, the desired spiritual results will be attained without sacrificing the instructional value of the Sunday-school, but rather increasing it.

D. V. Heise: 1. The primary object of the Sunday-school should be to plant seeds of truth deep in the heart of the child. 2. There can be nothing more helpful and instructive to the unbiased mind of our youth than the example of truly pious, unassuming teachers (Phil. 4:9) who represent the doctrine of our Lord in their deportment as well as in their teaching. More of Christ and less fiction should be our watchword. Nine-tenth of the Sunday-school literature of our day should be consigned to the rubbish pile. Spirituality can never be promoted by intellectuality. It is heaven-generated, spirit-born, divinely nurtured. (Jno. 3:6; Eph. 5:14.) 3. If the instructional feature of the Sunday-school borders on popular achievement the outcome will be obeisance to the goddess of lust, a sacrifice to dame fashion. 4. The New Testament should be the text book. (Nos. 2, 3 and 4 excited some criticism. One should be able to cite specific instances under number "2" in the proportion of 9 to 1. Number "3" is an unwarranted charge. The most gaudily dressed congregations are found in preaching services rather than in the Sunday-schools. There is equal danger there of subordinating the spiritual to the intellectual. The logic of this argument would drive us to discontinue the preaching service. Number "4" seems to discount the

value of the Old Testament Scriptures.—E.)

Walter A. Snow, General Secretary North Dakota Sunday-School Association: What are Spiritual Results? The purpose of the Sunday-school, as I conceive it is, "To win to Christ and to train up in Christ." To win a child or adult to Christ he must know Christ, which is the result of instruction. To train up in Christ is to instruct more fully. How did Christ produce "spiritual results?" He taught, instructed, expounded; "without a parable spake he not unto them." I can think of no place where He sought to produce spiritual results dissociated from instruction. He was known as Teacher, and most loved to be so called. "And beginning with Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." And the result of this instruction was "our hearts burned within us while he spake to us in the way, while he opened to us the Scriptures." No higher spiritual experience, no greater spiritual results ever came from any source. The experience on the Mount of Transfiguration produced no results at all comparable with the Emmaus walk. In the former the Scripture was not opened; in the latter it was.

Enos H. Hess: To obtain spiritual results in Sunday-school work the teachers need to be spiritual and have a burden for souls. With the foregoing qualifications developed to the highest degree spiritual results in Sunday-school work are bound to follow. Methods, plans, schemes and what not are of little avail when there is not emanating from the teacher that spiritual halo that attracts and convinces the scholar of the reality of spiritual living. With a spiritual superintendent, and a spiritual church body to back him up in his work, there need be no labored effort to secure the interest and co-operation in spiritual things, of the Sunday-school scholar. "As a tree is known by its fruit," so the fruitage of Sunday-school work will be the outgrowth of that which is within the life of church, superintendent and teacher.

A. C. Winger: No amount of internal mechanism or class activity can take the place of deep spirituality in the teacher in securing spiritual results in the Sunday-school. Teaching the letter of the Word of God has its rightful place in the school, but it must not overstep its bounds. Let the teacher who is noted for his piety within the Church, and his holy and circumspect life without, with wisdom,

tact and patience both teach the Word of God in the class and apply it to the hearts of his pupils in private, faithfully watering the seed with fervent prayer, and that teacher cannot fail of seeing the fruit of his labor in the conversion of sinners, and the futherance of believers.

D. W. Heise: 1. By deep devotion to God. 2. By cultivating a relish for the study of the Bible, and accepting it in its entirety as the holy, inspired word of God. 3. By minutely obeying the teachings of Christ, both in precept and example. 4. By walking worthy of the vocation where with we are called. 5. By contending earnestly for the faith once delivered to the saints. 6. By studying to show thyself approved unto God, and not unto men. 7. By shunning the "New Theology" as if it were a deadly reptile. 8. By fortifying strongly against all the "ISMS" of these last days. 9. By non-affiliation with the secret lodge and all worldly organizations, entertainments, and amusements, even "harmless, so-called," and to keep oneself "unspotted from the world."

Rev. John C. Carman, General Secretary Colorado Sunday-School Association: "Education," says a great authority, "is not the training of an intelligence, but the development and inspiration of a soul." Any process of instruction that is needing protection from unusual spiritual efforts is of no practical value, and any effort at spiritual results that sacrifices an essential element of religious instruction is misdirected and unworthy. Among the sound, well-directed methods of securing larger spiritual results I would mention:

1. *The Monthly Council*, which stimulates the thinking, increases the motive and strengthens the purpose of the teachers and officers to win the pupils to Christ and to develop their powers and train their lives for His service. 2. *The Secret Service Plan* of personal work in classes, by which the devotion and faith of teachers and Christian pupils are combined for larger spiritual results. 3. *The Christian Conquest Volunteer Plan* by which the school leaders are made acquainted with the call of God to some particular mission in the Kingdom which is sounding in the hearts of pupils, and may therefore begin as soon as God begins and help get them ready for highest possible efficiency in their chosen work. 4. *The Student-Teacher Plan*, by which capable but inexperienced persons that have a mind to teach may learn the art of

teaching, as an apprentice, by being placed in a class as an assistant teacher.

Sol. G. Engle: Spiritual results can only be obtained by instruction. To sacrifice instruction and expect results, is to expect to reap where we did not sow. Spiritual results can only be obtained through instruction. Like the Siamese twins, separate them and you destroy them both. We learn not what we must try to remember but the things we can't forget. In our past work, three things have been kept in mind: 1. What to teach: 2. How to teach it; 3. Results for Christ. (Brother Engle gives a concrete example from his own experience in teaching the fifth chapter of Mark which brought definite results.)

First: The man possessed with demons, we would call him insane and put him into an asylum. Jesus met him, clothed him in his right mind and sent him home. *Second:* The woman who had an issue of blood twelve years had spent her all on many physicians and grew worse. We would have placed her into a home for incurables. She touched the hem of Jesus' garment and was made whole. *Third:* Jairus' daughter was dead. We would have buried her. Jesus came into her presence and she arose.

A man, a woman and a child,—insane, incurable and dead. With Jesus on the scene sanity, health and life came to them. We then made the application. First to men who desired the new mind toward Christ. Second, women who desired help and health. Third, children who desired to be made alive, we invited them all to the Christ who gives mind, health and life.

Reported by

J. H. ENGLE.

Start each day with this question: How can I make this world a little better?

"We are to let the light of Jesus shine through us so that others will know of God's love and care, and sin and evil will be driven away, as light drives away the darkness.

"It is God's light, not your own, that you are to give. On the Scottish coast is a dangerous rock, too small for a lighthouse, but a glass prism set on it with iron stanchions catches the beam from a lighthouse on shore and throws it along the ships' course.' So may our Christian life serve as a prism to throw light along the tempestuous voyage of many a traveler on life's sea to eternity."

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Elizabeth Engle, Walter O. Winger, Abbie B. Winger, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Louis B. Steckley, Sadie Book, Cora Alvis, Mandamabge Mission, Selukwe, S. Rhodesia, South Africa.

Jesse R. and Malinda Eyster, Cinderalla Mine, Boksburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckbagan Lane, Ballygunj P. O., Calcutta, India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.

Philadelphia Mission, 3423 North Second street, in charge of Sr. Mary K. Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother H. J. and Sr. Edna Wagaman.

Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Dayton Mission, in charge of W. H. and Susie Boyer, 601 Taylor street, Dayton, Ohio.

Philadelphia Mission.

Report from May 27 to June 24.

Truly God is good, His mercy endureth forever. "Heaven and earth shall pass away, but my word shall not pass away." Glory to God. The Psalmist says, "For ever, O Lord, thy word is settled in heaven." With the test I passed through when funds were low God gave me this promise over and over again. Phil. 4:19: "My God shall supply all your need." Praise the Lord, so He did. He moved upon the hearts of the dear ones to help us in this great work. We have started street work again this Spring and have very attentive listeners. Last Friday night I should judge there were between one hundred and fifty and two hundred people; and O, so many children. What an opportunity to sow the good seed in young hearts. "The field is the world." What a large space we have to work in. In this crowd a colored sister came forward and knelt

on the street asking prayer. We trust she found Jesus precious to her soul. She was a slave to drink.

FINANCIAL.

Balance on hand,\$.65.

Receipts.

Home Mission Board, \$50; Gratersford, Pa., 50 cents; Philadelphia, \$1; Coleta, Ill., \$5; Souderton, Pa., \$5; Detroit, Kansas, \$2; Perkasi, Pa., \$5; cash, \$12; offerings, \$5.13.

Total,\$86 28.

Expenditures.

Provisions, \$23.01; gas, \$3; incidentals, \$4.61; mission work, \$2.80; water rent, \$15.

Total,\$48 42.

Balance on hand,\$37 86.

Pray for us.

Your sister in Jesus,

MARY K. STOVER.

3423 N. Second St.

Chicago Mission.

"They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." We praise God for His word which has become life unto us, and a light to our feet.

We pray that Father's blessing may rest upon the dear saints who have His cause at heart; not only in giving, but by their prayers and crying to God for the salvation of lost souls.

We feel assured that prayers are going up to God for this work as well as for other places. They shall not fall to the ground.

FINANCIAL.

Report for two months ending June 15, 1912.

Balance on hand,\$1 58.

Receipts.

In His Name, \$3; Pleasant Hill S. S., Hamlin, Kans., \$14.75; Fannie Bert, Upland, Cal., \$5; Fairview S. S., Sedgwick, Kans., \$6.23; In His Name, \$4; Y. P., Chicago, \$5; In His Name, \$2; Bessie Weber, Chicago, \$5; In His Name, \$2; Sr. Engle, Abilene, \$3; J. N. Engle, Abilene, \$2; Sr. Reeter, Dakota, Ill., \$10; Sr. Root, in memory of Eld. A. L. Myers, Ill., \$10.

Total,\$74 56.

Expenditures.

Groceries, \$48.50; gas, \$9.25; repairs, \$2.

Total,\$59 76.

Provisions.

Sisters, Detroit, Kans., 1 case eggs; Sr. Martin, Dixon, Ill., soap, chickens, eggs, strawberries, etc.; Sr. Stump and others of New Paris, Ind., 5 sacks, one case eggs, five sacks onions, one sack apples, twelve quarts canned fruit, dried fruit.

SARAH BERT AND WORKERS.

6039 Halstead street.

Upland Letter.

Readers of the VISITOR, Greeting:

Have we discovered the place of fulness of joy? Have we found where pleasures exist forevermore? Be it ours to say with our Lord, "Thou wilt show me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures forevermore." May we who are begotten of God show forth in word and action and deed that we dwell in His presence and that our pleasures are not the vanishing kind but those that exist forevermore.

We rejoice that there are still a few who show a desire to take the path of life. How we wish there were more.

Our brother J. B. Leaman is at present

holding meetings in the Canadian Northwest in the province of Saskatchewan. May the efforts put forth in that new country be to the saving of some precious souls.

Bro. Geo. Lapp, recently from Dahmbria, India, where he was laboring as a missionary, gave us a very interesting talk on the mission and its work. India seems to be a very needy field. May God open our hearts to the urgent calls for help from every side.

ISAAC D. KREISS,
Correspondence.

June 12, 1912.

Baptism at Springvale, Ont.

On Sunday, June 9, we had baptismal service here conducted by Eld. Girvin Bearss of Ridgeway. In the morning we had the usual reception service, and six united with the church and one re-united.

Bro. Bearss explained baptism by triune immersion very plainly and the new converts testified to a willingness to obey Christ and be baptized according to His will. At 3 p. m. we met at the water, where a large crowd had assembled and the candidates were buried with Christ to rise up and walk in newness of life. They were young brothers and sisters from ten years up. Pray that they may be shielded by God's Holy Spirit from all harm, and pray, too, that we, older members may be able to take care of the lambs of the flock. We know God will hear and answer because we feel that the conversion and baptism of these precious souls was in answer to the prayers of God's people.

Yours in the Master's service,

EFFIE WINGER.

Baptismal Service.

On Sunday morning, June 23, baptismal services were held at Crossroads M. H., near Florin, Pa., where eight members were received into church fellowship. Those received were all young in years, having started for the kingdom last Winter. It makes our hearts rejoice that there are still a few who wish to follow the Lord. Let us pray that as they have been buried with Christ in baptism they may rise to walk in newness of life so that others may see that there is a reality in the religion of Jesus Christ; and also make their return to God before it is too late.

Springfield, Ohio.

We rejoice to write that Phil. 4:7 has been verified in our individual experiences, according to the conditions of Isa. 26:3. Truly amidst the changing scenes of this life and the various phases of the conflict between the kingdom of heaven and the powers of darkness we need to have our minds stayed on God.

As we see the scornful indifference of the world to the things of God; and the careless drift of the professed church, we realize our responsibility as a watchman more and more, and our hearts stirred to action, that we, by the help of the Spirit may free ourselves from the blood of all men.

While we have lately passed through some discouraging features we feel to thank God for His sustaining grace and for the fulness of His joy in our souls.

The Sunday-school shows a steady and

substantial increase with a commendable interest manifested by the children in learning the truths of God's word.

Sunday, June 9, was a day of import to the work, when our brother, George Bentzel, was ordained to the deaconship, and three precious souls, a young husband and wife, and a mother who last Fall received a wonderful experience of salvation, were received in church fellowship and after the forenoon service followed the example of our Lord in baptism, and were buried with Him, in the rolling waters of Mad River just west of the city. May they ever prove faithful and efficient workers for the Lord is our prayer.

While city environments seem to hinder people from accepting the Lord, in many ways not realized in country districts, yet we are glad that His power is able to reach and the blood to cleanse all who will submit to Him. Praise His name.

And as long as we realize His divine approval upon us we mean to press the battle on in His name.

O. B. U.

1322 Maiden Lane.

Baptismal and Lovefeast Services at Pleasant Hill, Brown County, Kans.

According to previous arrangements Elder Jacob N. Engle stopped with us on his way home from General Conference, arriving here June 13, and gave us a service in the evening.

On Friday evening there was a special service held for candidates for baptism. Five girls, ranging from 10 to 14 years of age, and our dear old friend, John Heise, presented themselves and all were accepted and baptized on Saturday forenoon. The five girls had taken a stand for Christ last February during the short series of meetings which were so suddenly broken up by Elder Engle being called to the funeral of our dear old evangelist, Bro. Noah Zook. We are truly glad for God's work amongst us, and pray that these dear souls may find a satisfying portion in Jesus continually; and that they may early learn to consecrate everything to God.

Ten of our friends from Marion and Dickinson counties were with us over our lovefeast services, which were held Saturday afternoon and evening. We were certainly glad for their presence. On Sunday morning just before Sunday-school we had quite a serious accident. As Bro. John Stoner was in the act of helping his mother and Sr. Fanny Rotz out of the buggy, his horse started and ran away, throwing them both out. Mother had her ankle badly sprained and Sr. Rotz's hip and spine badly bruised. Both are getting along as well as could be expected.

The meetings closed with an encouraging service on Sunday evening. We pray that the exhortations given by the elder may be heeded. Reported by

S. B. STONER.

He stooped to bless,
And stooping raised us
And the tenderness
Which looked in pity on a world of sin,
Long years ago,
Still waits in love to call the nations in;
Till all shall know
How men may rise in him to holiness,
Because he stooped so low.—A. R. G.

A contented mind is a continual feast.—
Sel.

As a Sister Sees It.

Dear readers of the VISITOR: I greet you all in the precious name of Jesus. I wonder this morning how the VISITOR families are passing this Lord's day. It would be something interesting to me if I could visit each family with the VISITOR. But as that is out of the question, there being hundreds of families, so, I hope and trust, Jesus is invited and accepted in each family. And, although He may not be, He is still patiently waiting and longing to find a way to the hearts of the unsaved. And also to the one that *heareth* and *doeth* not. Luke 6:46: "And why call ye me, Lord, Lord, and do not the things which I say?" How sad, to think that we acknowledge Him as Master and yet refuse to obey His commands as do too many professors or church goers.

How can one, who claims to be a Christian ever expect to meet his Lord and Master if he will not do the things which are written in the Book of Life (the Bible)?

When we see people going to church, especially in the city, we think we can tell who, and what, they worship, with their decorated bodies, which seems to us to be the way of the wicked. Proverbs 15:9: "The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness." We are glad to know that God knows the heart of every soul,—the proud heart and the humble heart. 1 Pet. 5:5: "For God resisteth the proud and giveth grace to the humble."

I am glad this morning that I accepted Christ in my young years; although I did not have the light as I now have, which gave me trouble sometimes and I did not know the way. But as I kept looking to Jesus, and called upon Him, He had mercy on me, and now, the longer I am on the way the better I enjoy it. 'Tis so sweet to trust in Jesus, and to know that He is near. The words often come to my mind: "Heaven is not far away when Jesus is near." May God help us to feel the need of salvation more and more.

When we see how people are rushing to and fro, it seems there is no time to think of salvation in this busy old world. There are so many places of amusement to go to, and the dear young people are led into sin by older ones, so they go on thinking they have pleasure and are enjoying themselves, and the devil smiles at it all. He is doing a complete work. But, dear ones, God has greater power; the day will come that the door will be closed. God is going to keep account of our carelessness.

After the pleasures of life are o'er,
Careless souls what then?

Luke 9:23: "If any man will come after me let him deny himself and take up his cross daily, and follow me." This is my desire, and surely the cross is not heavy. I am willing to do all that God has for me to do: there are many little things we can do for one another. I am not gifted to do great things, so I do the little I can. II Cor. 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Your sister in Christ,

SUSIE CASKEY.

Abilene, Kans.

The Church His Body.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Peter 2:9.)

The Apostle had in view here the true representatives of Christ's body. A natural body must have a form or it does not exist. So must there be a spiritual body formed of live spiritual members existing here in a visible form. At our late conference here in Canada it was no hard matter to discern the body of Christ as living stones built up as a priesthood. Our people at that meeting represented a living faith in Christ's finished work in their testimony. Peter says, "Ye are a chosen generation, a royal priesthood." In Revelations we have in chapter 1:4: "John to the seven churches which are in Asia, Grace be unto you." He is speaking to a personal body which is the church of the living God. He continues, "And peace from him which is and which was and which is to come, and from the seven Spirits which are before the throne, and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Prince of a royal family existing in supremacy as king, as the head of a body that exists, which is the church and represented at conference in living testimonies of praises in divine language: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. To him be glory and dominion for ever and ever. Amen."

I thank God for such a church, a spiritual body, members in the church who rule in that kingdom that Christ said, "Lo, it is within you."

We read again that the kings of the earth do bring glory and honor into the city. Not those who reigned down here as royal princes, but he who ruled his own spirit for he is greater than he that conquered a city.

The church, His body, represents a royal priesthood, a holy people, zealous of good works. The Apostle Paul in visiting the churches in various places rejoiced to find brethren. I am so glad to be identified with the Church of the living God as represented at the Bertie meeting house in Welland county, Canada, gathered together not only of our beloved brethren and sisters here in Canada, but, O, so many from the States and of our dear missionaries from Africa who gave us no uncertain sound of the grace of God. Surely we were sitting together in heavenly places in Christ Jesus. Yes, brethren, love did exist among us and we hope it was without dissimulation, and has gone out to the various fields of labour in Canada and the United States, and will be used of God in far off dark Africa, India and other heathen lands. May we not cease to pray for the work of next conference to be held at Thomas, Oklahoma, in the Bethany meeting house. Dear co-workers, may we preach the word with no uncertain sound.

After conference we came to the Markham brotherhood and we are glad that the same Spirit-filled flow was realized there in the testimonies and the preached word.

The special services when the missionary sisters, Sr. Doner at home on furlough from Africa, and Sr. Rebecca Krikorian, of Armenia, addressed the meetings, were manifestly enjoyed as evidenced by the liberal offerings realized at both services. We are glad that we were privileged to be there, and to labour for our Master's cause. We enjoyed about a week of house-to-house visits, and would not forget to mention our visit to our aged bishop, Samuel Baker, who for so many years laboured faithfully for the upbuilding of the church, and we were much pleased to find him so bright and so conversant in matters pertaining to church work in his advanced age, though weak in body. We will not likely meet again in this life but in our parting moments we had the assurance to meet at home in our heavenly Father's kingdom. Glory to our God.

On June 7, 8, we attended the love feast in the Nottawa dist., and enjoyed the privilege. The number of members is smaller now than in former years since a goodly number from here moved to Western Canada several years ago, but we were privileged to hear live testimonies, praise God. It makes no difference as to where we live or of what nationality we are born as to our fleshly birth whether white or black. If we are born of the Spirit and washed white in the blood of the Son of God we are one.

Bless God the power of the Holy Spirit was present on Sunday morning when the word was preached: there were requests for prayer.

We had the privilege of preaching the word on Sunday evening at the second line meeting house to a fair congregation. The Lord again was with us in convicting power. Here we visited a few days but the time came soon for us to leave. We attended the funeral of our aged brother F. Lebeck.

We are encouraged in our visits; our people at Markham and also here at Nottawa have not only entertained us courteously but helped us in a financial way for which we thank God and take courage. They that sow and they that reap will by and by come rejoicing together. Our health is better than it has been at times, but we feel our age, and we most earnestly ask your prayers for us, for spirit and body, so that we may not shun to declare God's word and be ready when Jesus comes.

Yours in love,

JOHN H. MYERS AND WIFE.

Callingwood, Ont., June 13, 1912.

God answers prayer—answers always everywhere; I may cast my anxious care—burdens I could never bear, on the God who heareth prayer.—*Sel.*

Three Gates.

If you are tempted to reveal
A tale some one has told
About another, make it pass,
Before you speak three gates of gold.

These narrow gates. First, Is it true?
Then is it needful? In your mind
Give truthful answer, and the next
Is last and narrowest—Is it kind?

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale nor fear
What the result of speech may be.

—*Sel.*

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

The Word.

EDITH HOFFMAN.

"Thou hast magnified thy word above all thy name." (Ps. 138:2.

"This saying of the Psalmist may refer to some specific word of God, some promise, like that recorded about David's own house (II Sam. 7: 11, 19), but the larger truth it contains and conveys is capable of so much wider scope and broader application that it may well be said to include the whole body of Holy Scripture.

Calvin translates: "Thou hast magnified Thy name above all things, by Thy word," and Luther, "Thou hast made Thy name glorious, above all, through Thy word." But the majority of Bible students favor the common rendering: "Above all Thy name, Thou hast made glorious Thy word"—meaning that, beyond all works of Creation and Providence, or other means whereby God has made Himself known, He has exalted His written word.

To those to whom it is addressed, it has power to convict and convert, sanctify and edify; but it has even a higher power and province: it is the mirror of its Author; meant, first of all, to reveal, unveil, magnify and glorify Him from whom it originally went forth. This high tribute found expression when as yet there was only the written word. Without doubt the Living Word is a fuller unveiling of God's inmost self. In the incarnation the Word was made flesh and dwelt among men, as a living Presence. In the Person of His Son, the Word Incarnate, the Father made Himself known as never before, with new clearness and fulness of revelation. Yet it still remains true that in the inspired Scriptures, He has glorified His own name, or nature; revealing His mind, heart, will—His whole character—and, especially, His gracious attitude toward sinners, and, in such manner and measure, as to make all other revelations of Himself in the creation of the universe and the control of history comparatively dim and indistinct, only as the first faint flushes of the dawn in comparison with the fuller light of the day. One of the main uses of the Word of God is to supply us with a divine standard of both doctrine and duty. In his travels in the dark continent, Dr. Livingstone found his native guides

either so ignorant or so determined to deceive and mislead, that he could do better without them than with them; and so he constantly referred to his own compass to determine direction and location. What would he have done if, by any accident, or defect in his instruments, he had found even these scientific guides utterly untrustworthy!

For God's written word no substitute has ever been found. In every department of life the need for some exact and unvarying standard, as in weights and measures, time, etc., compels resort to the works of God for guidance, for here alone are found perfect forms and changeless models. Man's best watches and chronometers have to be corrected by God's sidereal clock, which has not varied the one-thousandth part of a second, since He appointed the sun, moon and stars for times and seasons. And, so from all human oracles, however self-confident we turn at last to the Inspired Word, where instead of ambiguous and untrustworthy utterances we find teachings distinct and definite, authoritative and infallible. One very conspicuous feature of the word of God is its self interpreting power. In the mastery of human books help is needful from large libraries and patient research in the realms of science and philosophy. But in studying this divine Book, the crown of all literature, other writings though often helpful, are never indispensable. To a remarkable degree, God's word explains and interprets its own contents. Even what in it is most obscure and mysterious is not dependent upon outside helps for its complete unlocking or unveiling. The humblest reader, if shut up by circumstances to this one Book, as was Bunyan, almost literally, in Bedford jail, might, without any other guide than the Bible itself, be careful, prayerful, searching, come to know the Word; exploring its contents till he became another Apollos mighty in the Scriptures. This statement has often been verified by fact, as in the experience of believers, actually imprisoned for Christ's sake, but carrying their Bible with them as companions in solitude, and coming forth enriched in the knowledge of God. A high secret of Bible study is that teachable spirit which is inseparable from obedience.

Spiritual vision, like the physical, having two eyes; it depends on both reason and conscience. If the intellectual faculties are beclouded, the moral sense is apt to err in its decis-

ions and if the conscience be seared, the reason is blinded. Our Lord says, "If any man will do His will he shall know of the doctrine" (Jno. vii. 17), in other words obedience is the organ of spiritual revelation. Insight into the Scriptures is never independent of the obedient frame, but is conditioned upon actual conformity to their precepts and sympathy with their spirit. True biblical learning is not so much mental as experimental. There are professed teachers and preachers who no more grasp the truth they nominally hold than does the sparrow grasp the message that passes through the telegraph wire on which it perches—as Norman McLeod puts it.

It is sometimes worse than vain to read or even to search the Scriptures, with mere intellect, as though they were merely literary productions to be examined and understood. Many a man who has approached the Word of God without prayer for God's help, without reverent attitude, or any ultimate end beyond a critical, intellectual analysis, has been left to grope his way blindly while persuading himself that he has had even exceptional insight. On the other hand, many a humble and uneducated believer has had his eyes unveiled to behold wondrous things out of God's law (Ps. cxix. 18).

Critical study is not to be discouraged; it is not only proper but helpful in its proper sphere, when conducted with a proper spirit. Any one studying the Holy Scriptures should not forget that to see the highest truth man needs the verifying faculty. We must not be so absorbed in simply gathering proofs or evidences of Christianity, as to overlook the need and value of an inward readiness to receive and feel the force of proof when furnished. The candid mind, the clean conscience, the obedient will, are all necessary to the open eye. A mind, open to conviction, asking only to know "What is Truth?" and a will that turns to truth, when found, and yields to its sway, as the needle to the pole—how seldom these conditions are found—probably never where persistent unbelief reigns. The two veils of prejudice and self-interest are still as common and as effective hindrances as in our Lord's day. Self-interest warps the whole mind, so that conviction can not fit the demand of truth even if recognized.

Gregory the Great, left as a sublime maxim:

"Discere cor Dei in verbis Dei"—
"We are to learn the mind of God

from the Word of God." A rightly conducted examination of God's Word will be found to yield rich results. In the contents of Holy Scripture may be found a triumphant answer to all assaults upon its inspiration and authority as a divine Book and the standard of doctrine and duty. The Bible is its own witness; and who ever turning from all external defences to the Book itself, will seek to make himself master of its contents and to enter into its spirit, will find himself lodged in a fortress. The Ark of the Covenant needs no help from puny human hands to steady it. Light needs only to be let shine and it becomes its own witness.

Let us imitate the Bereans who "searched the Scriptures daily." No doubt many a devout reader might, out of his own treasure, bring forth things new and old. Perhaps others who have digged deeper into this mine of wealth receive more for their painstaking study.

But for all those who will prayerfully study will find the Scriptures testifying to their own divine original, and will reap the reward of the explorer who, from new paths of investigation and discovery, brings new trophies."

FOR the EVANGELICAL VISITOR.

Topical Sermon.

BY LEVI CASSEL.

TEXT: ST. LUKE 13:5.

"I tell you, nay: but, except ye repent, ye shall all likewise perish."

THEME: REPENTANCE.

It was just after an interval of about four hundred years, during which time the voice of a living prophet was not heard, that the wilderness prophet is heard in the Judean hills, sounding forth his piercing cry, "Repent for the kingdom of heaven is at hand." So great, so powerful and so full of magnetism was his message that "Jerusalem, all Judea, and all the region round about Jordan" were attracted and went out to hear it. Indeed it was John's message, his piercing cry telling men to repent in preparation for the kingdom to come that caused him to be put in prison and later cost him his life. About this time however, Jesus came before the public saying to the men of Galilee, "The kingdom of God is at hand: repent ye and believe the gospel." It has been suggested that John did not finish his message, hence Jesus took up the thread where John dropped it and continued to preach repentance. So important to

the mind of Jesus was the call to repentance that when he chose twelve men upon whose shoulders the future interests of His kingdom should rest, He commissioned them to preach repentance also.

After the crucifixion, resurrection and ascension of Jesus, when the Holy Spirit had been sent, Peter, in the power of the Holy Spirit when preaching to the Jews who had rejected the Christ said to them, "Repent," and be baptized every one of you in the name of the Lord Jesus. Herein we see that the first message of the first preacher of the Christian church was repentance.

The great apostle to the Gentiles, when preaching in the rich, educated and cultured city of Athens, when he beheld among the many altars to their gods one to the "unknown God," cried out saying, "And the time of this ignorance God winked at, but now commandeth all men everywhere to repent." Then we see that not only did the early church begin preaching repentance at its inauguration, but continued throughout its history; therefore, as we have seen the prominent place given to this doctrine in the teaching of the New Testament and the large place it occupied in the preaching of the early church, we conclude that a doctrine of such prominence must unmistakably be of great importance. If then as we have seen repentance occupies such a large and important place in the program of the gospel, the question most naturally arises—

I. WHAT IS REPENTANCE?

To this we reply, That repentance is not merely promising to do better. Many people under the pressure of sickness, death, or some other great calamity are quite ready to make promises for the better. They take great delight in telling their friends of their new resolutions but sad it is, when the pressure of the calamity is over, they often relapse into a worse condition than before. No, my friends, merely promising to do better while the life remains unchanged is not repentance.

Again, repentance is not mere sorrow for sin—however, sorrow is an important element in repentance. Indeed it is quite possible to be very sorry without repenting—that sentimental sorrow which manifests itself in the criminal—not sorry because of sin, but sorry he got caught, not the sorrow that weeps at funerals or cries at touching incidents told by the pastor. No, my friends, though the

manifestation of your sorrow be so great as to cover the altar of God with tears, it is all of no avail, while at the same time your heart is in open rebellion to God—your feet are walking in forbidden paths. Vincent said, "Mere sorrow; which weeps and sits still is not repentance. Repentance is sorrow converted into action, into a movement unto a new and better life."

Again, repentance is not mere conviction of sin. It is quite possible to be deeply convicted without repenting. We meet few men who have not at some time or other in their lives been convicted of sin. They have had the terrible burning of conscience, of remorse, of heart suffering, the feeling of guilt, the awful burden of sin; yet have not yielded to the Spirit of God. A case in point: in an eastern locality in the State of Ohio a man came under such conviction; he was seen in the house of God shaking as a leaf under the tremendous power of conviction, yet unwilling to yield to the Spirit of God and change his life. No, my friends, mere conviction though powerful it be, is not repentance. In view of these facts you ask, if repentance is not mere promising to do better, if it is not mere sorrow, not mere conviction for sin, what is it? We reply:

Positively, repentance is a change of mind—a godly sorrow for sin—a feeling of condemnation—a complete turning from sin unto God.

Repentance is said to be an after-thought of the soul, recollecting its own sin of disobedience in taking its own way, in such a manner as to turn completely from the old life into a new life of obedience to God. In this it is like the son that St. Matthew tells us about—when his father told him to go to work to-day in his vineyard, he said, "I will not," but afterward repented and went.

Jesus, in the Gospel of St. Luke, at the fifteenth chapter, gives us a beautiful illustration of what repentance is. He tells us of a certain man who had two sons. The younger came to the father and demanded of him the portion of goods that was his. This the father gave him. Soon the son gathered all together and took a journey into a far-off country, there to waste his substance in riotous living, after which there arose a famine in that land and the young man was in want. Then he joined himself to a citizen of that country who sent him out to feed swine. There he would gladly have eaten of the husks the swine did eat, but no man gave unto

him. Then he came unto himself and said, "How many hired servants of my father have bread enough and to spare and I perish here with hunger. I will arise and go to my father and will say unto him, Father I have sinned against heaven and in thy sight. I am no more worthy to be called thy son. Make me as one of thy hired servants." And he arose and came to his father and when he was yet a great way off the father saw him and ran to him and fell on his neck and kissed him. Herein we have seen what repentance is: now let us take the next step in our consideration which is,

II. THE NECESSITY OF REPENTANCE.

This is seen first from the condition of man, for early in his history under the pressure of temptation, he by his own choice took his own way, disobeyed God, sinned; thus put himself outside of Eden, away from the tree of life, out of communion with God. In his first rebellion man not only became a sinner by choice but ever after men were sinners by nature, for the sin of our fore-parents wrought the moral ruin of the whole human family. The Prophet Isaiah puts it thus, "All we like sheep have gone astray, we have turned every one to his own way." We are told that in this Hebrew word "astray" is not only the thought of a wanderer, but of an erratic wanderer. One straying about without any hope, purpose or destination whatever. This same prophet tells us in another place that "the wicked are like the troubled sea; for it cannot rest. . . there is no peace saith my God to the wicked." This reminds us of the wild animal in the cage with no rest or peace. It reminds us too of the man who my an enemy has been seduced into a puzzle garden walking to and fro seeking a way out, but in his lost, straying condition he is unable to find his way out. Like Cain of old a "Fugitive and a wanderer in the earth," his eyes blind, his soul restless, seeking rest but finding it not (all because he does not go back the way he came).

That descent, lineage were not enough is clearly seen from the teaching of John the Baptist, for when the scribes and Pharisees came to his baptism boasting of their descent from Abraham as a means of entrance into the kingdom—without first bringing forth fruits meet for repentance. John tells them that if God wanted men in His kingdom without repenting He could raise up children unto Abraham from the very stones.

Our text clearly reveals the fact that Jesus commanded repentance. The scribes and Pharisees had been listening to the teaching of Jesus because of His truth and their own sin and their consciences greatly troubled them therefore to justify their false and godless position they called the Master's attention to others who were greater sinners than they giving the Master two concrete illustrations: the first, the Galileans, whose blood Pilate had mingled with their sacrifices. These people had set aside the priests of God, to the Jew a most sacriligious thing, and were killing their own sacrifices. Pilate upon hearing thereof sent his soldiers upon them—thus mingling the blood of the sacrificers with the sacrifice. The second case was where the eighteen men were waiting at the pool of Siloam for healing and the tower fell upon them and killed them, being there as they were for healing—the sickness caused by sin—in their sinful condition they met death. The Master does not say that these Galileans and the men of Siloam were not sinners because they suffered such things. Indeed, he admits as much and in reply to the scribes and Pharisees says, "Except ye repent ye shall all likewise perish." Sinners they were and perish they did. So likewise will you except you repent. If then my condition by nature demands repentance, if my godly ancestry are insufficient and Jesus commanded repentance, what are

III. THE MEANS TO BRING ABOUT REPENTANCE?

We reply, 1. Negatively, That repentance is not brought about by merely being baptized. Many people believe as the old mother expressed it when she said, "I am so glad that all my children are now baptized," saved and fit for heaven? No, my friend, baptism is the effect—the expression that repentance has taken place rather than the cause or means of repentance.

Repentance is not brought about by merely joining the church. By the way some people emphasize joining the church and minimize repentance one would think it were repentance. No, my friends, joining the church is but an outward uniting of the individual to the visible body of Christ as a sign that the heart has through repentance, first been united to the invisible body of Christ. We can no more get spiritual results from natural means—internal results from external means—than we can discolor medicine on the inside of a bottle by wash-

ing it on the outside. The means used must effect the internal—the heart.

2. Positively, This the Word does, for in it we not only have our true condition, our relation and position before God set forth, as wicked, rebellious and sinful, but we also have the will of God for our lives clearly revealed. These two facts set in contrast to each other in our minds will lead to repentance. A case in point: Peter after Pentecost, when preaching to the Jews, telling them how they had sinned in rejecting the Christ. That He whom ye by wicked hands have taken and crucified. Him God hath raised up and made both Lord and Christ. When they saw their sin contrasted with what God had done they cried out, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins." Thus we see that the Word of God leads men to repentance. As though the Word of God might not be heard by all, God makes sure and gives still another means to lead men to repentance, which is a vision of the Lord (Christ). Job says, "I have heard thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor my self and repent in dust and ashes." When Job saw the Lord come in the light of heaven then he saw how deep he was in the slime and filth of sin, how wicked, vile and sinful he was, he cried I abhor myself and repent. I loathe myself. I despise, I cast off. I reject utterly my vile and sinful self. Thus we see a vision of the Lord led Job to repentance.

Isaiah, too, when the idol of his heart had died, saw the Lord sitting upon a throne high and lifted up. He saw but the train, the hem, the edge, as it were, of the presence of the Lord which filled the temple. When he saw the seraphims and heard them say, "Holy, holy, holy, is the Lord of hosts," and saw the presence of the Lord as smoke fill the house, he cried, "Woe is me! for I am undone; because I am a man of unclean lips." Isaiah in the glare of the holy light of the Son of God—which revealed his true condition said, I am undone. I am dumb. I am utterly brought to silence. Contrasting the holiness of God with my condition I cease to be. I am unclean, I am foul, defiled, polluted. I am utterly unclean. Thus we see that Isaiah, too, by a vision of the Lord was led to repentance, and the

means used to bring about repentance. Now let us notice briefly.

IV. THE RESULTS OF REPENTANCE.

1. God receives the repentant sinner—though once shiftless, a rebellious and wayward child yet now by the wanderer repenting, God receives him, not as a servant but as a son with all the rights and privileges of a child. Thus God in receiving the penitent sinner, His justice is not impeached but rather vindicated.

2. Thus a man is no longer going astray, is no longer a rebel—following his own will and way, but rather the will and way of God, finds by virtue of his return to God that he is restored with full friendship and fellowship with God.

Thus as God has received the sinner and restored him unto fellowship again: the sinner experimentally enjoys the blessings attending the remission of his sins and their penalty—feels no resentment from God no condemnation whatever, his peace is like a river.

CONCLUSION: My friends, in closing I ask, has God received you? Are you enjoying fellowship with Him,—is the pardon of your sins and the peace of God a reality in your life? Turn with me, if you will, to the scene of the three crosses with Christ in the center and a thief on either side. Hear the first say, "If thou be the Christ save thyself and us." Hear the second as he rebukes him, "Dost not thou fear God seeing we are in the same condemnation. . . . for we receive the due reward of our sin, but this man hath done nothing amiss." Then turning to Jesus he said, "Lord, remember me when Thou comest into thy kingdom." Jesus said, "Verily I say unto thee to-day shalt thou be with Me in paradise." Is there any difference in these two thieves? Yes verily—the one lost, the other saved—the one rejected by Christ, the other received by Christ. Why the difference? Because the first was impenitent, unwilling to repent—the second penitent, willing to repent. Have you repented? If not, why not? Will you do it now?

The Gaping Mouth of Avarice.

When a man begins to amass money, he begins to feed an appetite which nothing can appease, and which its proper food will only render fiercer. "He that loveth silver shall not be satisfied with silver." To greed there may be "Increase," but no increase can ever be "Abundance." For could you change all the pebbles on

the beach into minted money, or conjure into bank notes all the leaves of the forest; nay, could you transmute the whole earth into a solid lump of gold, and drop it into the gaping mouth of avarice, it would only be a crumb of transient comfort, a cordial drop enabling it to cry a little louder, "Give, give." Therefore happy they who have never got enough to awaken the accumulating passion, and who, feeling that food and raiment are the utmost to which they can aspire, are therewith content.—*Selected.*

Our Nation—Its Perils.

(Continued from page 1.)

renovation in the laws of our dearly blood-bought nation is enacted, unless the foundation on which our country stands is founded on true Christian principles, the perfect foundation of which is Christ Jesus our Rock, we will in a few short years hear the cry, "Babylon is fallen, is fallen," that great nation because she made all people to partake of her sin and did not take into account the eternal decrees of God.

Men of clear vision do not hesitate to declare that our craft has reached the danger point. As the underlying reefs retard the further sailing of the vessel, so is our nation endangered by the force of existing conditions. These startling accounts confront us with appalling reality. What are we going to do with these facts as they stare us in the face? Shall we allow ourselves to be lulled to sleep? Do we not hear the distant rumbling of the tempestuous breakers? Will fleets and armies, wealth and prosperity, bring about the work of love and reconciliation? Nay, the church alone can make the kingdoms of the world the kingdom of His Son. Christianity when rightly applied is the principle which gives strength and endurance to the laws of the land. It is the propelling power of truth and righteousness. In the government may be vested that power and hope of the nation to-day.

Let the mother train the child who at present sits on her knee. Forty years from now that boy may stand behind the pulpit; behind the bench; or it may be he will sit in the presidential chair. But let us not wait for the rising generation to bring about reforms. Let the men of to-day rise up in their manly strength. Listen not to the cry of "Peace, peace," when there is no peace" (for "one man is worth a hundred fifty years hence"). Rise up, I say, and stand as one man in the battle, shoulder to shoulder for God and the right, having as your motto, "In God we trust," for

*"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime!"*

NOTE.—The foregoing essay was prepared and read at the Young People's meeting at Grantham, Pa., and is here published by request.—Editor.

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For the EVANGELICAL VISITOR.

A Spring Meditation.

BY FRANCES HISEY.

The rejoicing Springtime is here again after a long, cold Winter. and we all enjoy the sweet Spring air. Being alone, I have for a time thought on the goodness of God, as He said in His word, "While the earth remaineth, seedtime and harvest and heat and cold and Summer and Winter and day and night shall not cease," and now as I retired to a quiet place, upstairs at a place looking eastward, and as I look I see the great works of the Almighty hand of God. The scene before me is this,—low lands, hills, water brooks, trees, grass, stones, and all have their meaning. Our dear Master while on earth compared man to all these things. He said we are as grass and as tender grass. When we first come into this world we are as tender grass till we become hardened in sin and our hearts become hard as stone; yet we can praise God for giving all power to Jesus to break those hearts of stone and make them again as tender grass, bless His dear name.

We can see that the Winter is past, the flowers appear on the earth. the time of the singing of the birds is come, and the voice of the turtle. Robins are heard in the land, and the sparrows. How precious they all are in His sight: not one shall fall to the ground without His notice, and yet He said, Ye are worth more than many sparrows. He surely has provided well for all mankind, for He bids all that are thirsty to come to the waters, and O, may we all drink of that life-giving stream and thirst more and more after God, as the Psalm says, "As the heart panteth after the water brooks so doth my soul pant after Thee." And He wants all His children to be as trees planted beside the waters to flourish and become strong and be full of sap, and compare Himself to hills, as He said, "Look unto the hills from whence our help comes."

I do love to stroll in the valleys and on the hills and gather some of God's beauties, and look upon His handiwork. His creation, the wild roses and lilies with which we are compared. Surely I could not refrain to love them, many a blessing have I received by meditating on their sweetness and incense, as we often sing that it goes up to the starry skies like the perfume from the flowers.

It surely is Spring when the day dawn springs in our hearts. When we

see the fig and maple tree putting forth their leaves we know Spring is at hand. When Jesus was here one one day He was hungry: He went to a fig tree to find fruit but found none; He found nothing but leaves, and He cursed the tree and it withered. What an example that is to me. Some venture to say we can know children of God as far as we can see them, by their clothes; if they are plain they are Christians. But as I was born into the kingdom of God some twenty-nine years and in about ten years after, if the Master had come, I am afraid He would only have found leaves; but, praise God, He said to the husbandman to dig about it and maybe she will bear fruit. I praise God for giving all power to Jesus to cleanse us from all sin. Yea, the last remains of sin.

In II Pet. 1, we read, "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But if ye lack these things, woe be unto you." May the dear Lord help us all to give diligence to make our calling and election sure, for if we do these things we shall never fall, bless His dear name. For by His grace we can stand, not in ourselves.

Now, another scene comes before me: the beautiful clouds, what a grand chariot they made to convey the blessed Master to the glory world, and in like manner will He come again. We sometimes see so many different clouds, large ones, white ones and gray, and a vast number of small ones, all hurrying across the sky at the Father's bidding they keep moving on. So are all His saints scattered all over the world and are moving on till at last we become a great cloud of witnesses in glory. Much more could be said but space will not allow. There is the light, the heavenly light, the dew and rain and wind as the Holy Spirit. We cannot see it but it manifests itself as the wind makes the trees bend low so does the Holy Spirit humble us and bends us to His will. I am still your sister trusting in His grace.

Cashtown, Ont.

"It was said of Diderot that in his invariable optimism he was like one of the old alchemists, who always found gold in his crucible because he had first put it there. That is what the instructed soul yearns to do. For life consists always of what we put into it."

The Seven Parables in Matt. 13.

These are called Mysteries of the Kingdom, because they are things and events that are strange and unexpected, so much so that many now do not understand or believe them.

But they can be understood by the devout and studious. (Matt. 13:11.) The things of the actual kingdom erected cannot be like some things in these parables, such as tares and bad fish. We must therefore say, "*Things pertaining to the kingdom*" through this dispensation are so and so. Here, then, is a seven-fold and complete dispensational history of Christendom until the end of the age.

The first parable (vs. 1-9), is a general introduction, unfolding the results of Gospel preaching through the age. Thank God, the seed is not all lost. This is interpreted by the Master in vs. 36-43. The other six go in pairs for similarity. The first couplet is the Tares and Drag Net. (Vs. 24-30 and 47-49.)

In the former we have a mixed condition of tares and wheat in the world until the Lord comes. Satan, as God's Ape, follows the Master sowing tares, and these are not converted into wheat, but bound in bundles for burning at the end of the age. We can have no converted world until the Lord comes. He interprets this parable. (Vs. 36-43.)

Then we have the like mixed condition in the church, gathered by the Drag Net of the Gospel—every kind of fish out of the sea of earth's population. Not only the white fish, salmon, and choice pickerel, but the cat fish, dog fish and devil fish. Here they all swim around together in the net until the Lord comes to separate them, as He tells us in verses 48-50. The tares were not to be rooted out from the world, but He does not forbid discipline to cast the bad fish out of the church. We are commanded to let the tares grow till the harvest, but not to let the bad fish remain.

The second couplet is the Mustard Tree and the Leaven. (Vs. 31-33.)

The Mustard Tree represents the outward condition of the professing church, beginning small like an humble herb, but outgrowing its species into a tree of human pride and glory. This was conspicuously fulfilled in the church from the Apostolic age to Constantine, and it has too many fulfillments in the rich, great and proud ecclesiastical establishments of modern times.

Now the fowls of the air, (v. 4), evil-minded persons, for gain, lodge

in its branches and pick off the fruit of the tree.

The leaven represents the internal state of the professing church, affected by the corruption of false doctrine. Leaven is used as a symbol in the Bible about ninety-one times, and all agree that in ninety cases it symbolizes an evil principle. Would the Holy Ghost use it thus ninety times and then once of an exactly opposite principle? A little leaven was indeed allowed in one offering as a recognition of human imperfection, and then with salt as an antidote.

But, except this, leaven was excluded from all sacrifices and the Passover. Christ repeatedly warns us against the leaven.

1. Of the Pharisees that corrupted the Faith.

2. Of the Sadducees that corrupted the Hope.

3. And of the Herodians that corrupted the Charity of the Gospel.

If a good principle, why was it introduced secretly? This was fulfilled by the church of Constantine, and it has been fulfilled in all ages, so that we have some large lumps of leaven corrupting the church to-day. Leaven symbolizes evil in the Bible as uniformly as salt symbolizes good.

Meal is always a symbol of good in the Bible, as in the "meat" or meal offering.

Now, laying aside prejudice and tradition, let us honestly and candidly interpret this parable.

Things pertaining to the coming kingdom, to be erected when the King comes, are now like leaven, a corrupting principle of false doctrine, which a woman, the church, took and hid in three measures of meal, the triple perfection and sound doctrine, until the whole was effected, not ruined, for as its action in bread is arrested by oven heat, so this action of evil will be arrested by the fiery ordeal of judgment.

The third couplet, the Treasure and Pearl, represents Israel and the church. (Vs. 44, 45 and 46.)

Israel is God's particular treasure. (Ex. 19:5.)

Lost for a time in the field of the earth, the Lord buys the field and will find the treasure. The pearl is similar. Here is a positive barter of selling and buying, but salvation is all gratis. I do not buy Christ but He buys me.

These two parables are not spoken to the multitude to explain the way of salvation, but to the disciples apart to show how they were redeemed. Salvation is not in any proper sense by

our merit, barter or purchase. To thus interpret the parable and then reconcile it with free grace requires such a violent wresting as no one should dare to use. Christ seeks, and finds and purchases me. It is evident that the usual interpretation of the leaven and the pearl is a misfit.

Christ is the heavenly merchantman seeking goodly pearls in the sea of earth's population. The pearl represents the church in its purity and beauty, as it will be presented to him at last. It is the product of the wound of an oyster, as Christ was wounded for us.

*"A wondrous peace Thy love prepares,
Bought with Thy wounds and groans and tears."*

He finds this Pearl of great price, and sells out all he has to buy it. (Eph. 5:25; II. Cor. 8:9).—*Living Water.*

What a Helpless Swede Did.

Several years ago I heard Mr. Nathan, at that time a missionary in Morocco, preach a sermon in St. Louis on, "The Hidden Minister." In illustrating his subject he told of a young Swede who was converted in one of Mr. Moody's meetings in Chicago. After his conversion the Swede came to Mr. Moody and wanted to know what he could do for Jesus. Mr. Moody looked the young man over; for he was awkward and illiterate. Finally Mr. Moody said:

"How would you like to be a sandwich?" "Anything, anything for Jesus," said the young man, not knowing what it meant. It was arranged that he should report the next day for duty.

The young man came at the appointed hour, and they placed two boards, strapped together, on his shoulders. On one board was printed John 3:16 in full; on the other was printed a notice of the meetings then being held.

"Now," said Mr. Moody, "you must walk up and down these streets for Jesus and advertise the meetings;" and the Swede went off smiling, happy that he could do something for One who had saved him.

As he was walking down Clark Street—the boys throwing stones and mud at the board—a traveling man saw him, and stopped to read the sign and watch the happy Swede. The result was the traveling man attended the meeting that night and was converted.

This traveling man had a splendid

OUR YOUNG PEOPLE.

The Over-Familiar Young Man.

In the letters I received from girls all over our land there is a constant cry, "Teach me to be pure. I'm afraid, and I don't know what I ought to be afraid of. What must I fear? How shall I protect myself?"

My heart goes out to these dear girls whose lives are so overshadowed by their fear which they do not fully understand, and I want to bring to them a word of helpfulness, of enlightenment.

The first thing for all to learn is that there is nothing outside ourselves that we need really to fear. No one was ever made impure by force.

The place where we must look for evil is in our own hearts. That is where the danger really lies. Until our own desires begin to urge us to yield to temptations we are safe; but, when the impulse comes from within, then we are in real danger.

Girls are in most danger through their vanity. They are so eager for praise, for approval, that they forget to ask whether what they want to do is right, and think only whether it will please some certain individual.

A girl has attracted the attention of some young man; she is at once flattered by his evident preference for her society. She be-

voice, and after his conversion he made it a rule to sing in the missions of the cities which he visited in his travels. One night he was in the Bowery Mission in New York City, singing the gospel. Presently he noticed a young Jew come in and take a seat in the audience. Attracted by the singing he had stepped into the hall, not knowing the character of the meeting. When he heard them singing about Jesus the Jew became restless, for he had been taught to hate that name. The traveling man was watching him, and when finally the Jew started for the door he was there to meet him. He led him into an adjoining room, and spoke to him personally about Jesus as his Messiah and Savior. The result was that the Jew ultimately accepted Christ and found salvation.

In closing, Mr. Nathan said, "The young Swede lies in an unknown grave in Chicago; the traveling man too, has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before Him to receive our rewards according to our service, shall I receive all the reward for the souls won in Africa? How about the traveling man who led me to accept Christ. How about the Swede who did what he could for Jesus? Will he not receive his full reward because of his faithfulness?"—*Selected.*

comes very eager to keep his interest, not always because she cares so much for him personally, but because she wants attention from someone.

He begins to ask for certain familiarities, not by words, it may be, but by the soft persuasion of his acts. He wants to hold her hand, to put his arm about her waist, to kiss her good-night.

And she wants to let him. Why? Sometimes because she really cares for him; but more often, I believe, just because it flatters her vanity to think that he cares for these privileges from her.

There is no reason for her being flattered. The man doesn't take these privileges because he loves her, but because he loves himself. He enjoys the motions and sensations aroused in his own nature by these familiarities, and he is using her to minister to his own lower self.

Instead of being flattered, she should be deeply insulted that he should think of making her an instrument of his pleasure, even to a slight degree. If he really respected her—and respect is the only true foundation of a lasting love—he would care too much for the preservation of the purity of her soul to allow her to be contaminated by the careless touch of any man.

But I say to you, watch for the danger signals within. When you see vanity beginning to show in your heart be on your guard.

We read many stories in these days of girls who have been led astray through ignorance, and I know there are many such. My heart goes out to them in truest sympathy. And yet I want to say to you that no girl was ever led astray without some premonition that she was going wrong.

I have so many letters from girls asking, "Is it wrong to let a boy hold my hand and kiss me? And, if it is, why is it?"

What do these questions mean? They mean that these girls, although many of them are doubtless allowing these familiarities have a premonition in their own hearts that it is wrong. There is a slight uneasiness there; their consciences are busy making them uncomfortable.

But they want to win the approval of these boys; that is their temptation. So they write to me, hoping that I will say it isn't wrong; and then they think they can effectually quiet those uncomfortable stirrings of their conscience.

I can give you a rule that you can apply to every problem of your lives, dear girls, and you'll always be safe. NEVER DO ANYTHING THAT YOU FEEL THE LEAST BIT UNEASY ABOUT. If there is any question in your mind as to whether a course of action is wrong, say to yourself, "I can't afford to run any risk. I won't do that." Then you'll always be safe.

Why is it wrong to let the young man have the privilege of these familiarities? Let me point out to you the danger.

You are so anxious to please this young man that you allow him one little familiarity in spite of the uneasiness of your conscience. Soon he wants something more, you quiet your conscience again, and permit that. By and by you have come into the habit of doing what he wants whether it seems right to you or not. You no longer ask yourself whether it is right, because you haven't formed the habit; in-

stead, your inner impulse to please him predominates over everything else. Your conscience, it may be, has been stilled so many times that its voice can no longer be heard. You are now at the mercy of that young man, because you have broken down the inner defences of your own heart. That which threatens a girl's virtue comes always at the end of a gradual series of familiarities.

Build up your powers of resistance, dear girls. Practice saying, "No," saying it firmly and sticking to it. No young man whose attention is worth a straw will be driven away from you because you know how to deny him that which he has no right to ask of you.

Don't be afraid of being alone sometimes. Remember if the man is unworthy and leaves your side because you respect yourself and demand his respect, it will only free you to receive the attentions of a better man, one whose ideals of life and conduct match your own.

There is just one way of keeping absolutely pure and that is by consecrating your whole life to God. Every act of your lives should be a service to God; every thought, every imagination, should be brought into subjection to the Spirit of God dwelling in our hearts. I like to take that verse of Paul's for my motto, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*Mrs. Wood Allan Chaplain.*—*Printed by request.*

The Children.

"Who bids for the little children—
Body, soul and brain?
"Who bids for the little children—
Young and without stain?
Will no one bid," said our land,
"For their souls so pure and white;
And fit for all good and evil
The world on their page may write?"

"We bid," said Pest and Famine;
"We bid for life and limb.
Fever and pain and squalor
Their bright young eyes shall dim,
When the children grow too many
We'll nurse them as our own;
And hide them in secret places
Where none may hear their moan."

"I bid," said Beggary, howling;
"I'll buy them, one and all;
I'll teach them a thousand lessons—
To lie, to skulk, to crawl.
They shall sleep in my lair like maggots,
They shall not in the fair sunshine;
And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said Crime, with a wolfish grin,
"For I love to lead the children
Through the pleasant paths of sin;
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity
And ripe for the law to slay."

Prison and hulk and gallows
Are many in the land;
'Twere folly not to use them,
So proudly as they stand
Give me the little children;
I'll take them as they're born,
And I'll feed their evil passions
With misery and scorn.

Give me the little children,
Ye good, ye rich, ye wise;
And let the busy world spin round
While ye shut your idle eyes;
And you judges shall have work
And you lawyers wag the tongue,
And the jailers and policemen
Shall be fathers of the young."

"O, shame!" said true Religion,
 "O, shame that this should be!
 I'll take the little children—
 I'll take them all to me.
 I'll raise them up with kindness,
 From the mire in which they're trod;
 I'll teach them words of blessing;
 I'll lead them up to God."

But all refused to listen,
 Quoth they: "We bide our time,"
 And the bidders seize the children—
 Beggary, Filth and Crime.
 And the prisons teemed with urchins,
 And the gallows rocked on high,
 And the thick abomination
 Spread reeking to the sky.

Sel.—Elizabeth Cassel.

Lust in Marriage.

"And still we love the evil cause,
 And of the just effects complain;
 We tread upon life's broken laws,
 And murmur at our self-inflicted pain.
 We turn us from the light and find
 Our special shapes before us thrown,
 As they who leave the sun behind,
 Walk in the shadows of themselves alone."

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23). Paul said the time would come "when they would not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth" (II. Tim. 3, 4).

To-day we find followers of God who do not want light on this line. They say they are saved, and perhaps, say they are sanctified, but as long as they are living after the fleshly desires, whether in eating or drinking, or in sexual indulgence, the old Adamic tap root of fallen nature is there. "There is a generation that are pure in their own eyes, yet are not washed from their filthiness" (Prov. 30:12).

While some are rejecting light, there are still some honest hearts who are asking for the "old paths." God says, "My people are destroyed for lack of knowledge" (Hosea 4:6). "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." (Isa. 13.) To-day many of God's ministers are afraid to preach the whole counsel of God, either because they have not the experience of full salvation themselves, or because of popular opinion. And if they have it not, they can not teach it with success; for, "The husbandman that laboreth must be first partaker of the fruits." (II Tim. 2:7.)

Lust is sin, whether found in the marriage relation or out of it; for marriage never makes it any other thing than what it really is. God never intended that marriage should be a cloak for legalized prostitution,

as it is in hundreds and thousands of cases to-day.

The old Romish church (no wonder she is called the mother of harlots) permitted the priests, for certain sums of money, to sell indulgences, and so any sin or desire could be gratified, so long as it was covered by the sanction of the priest. Tell me how much better are some of the marriages of to-day? Here comes a man whose ruling passion is lust. He has too much self-respect to commit adultery, and so he singles out some pure girl, and perhaps, treats her with the utmost respect. He woos and wins her for his bride. He procures a marriage license, and placing it in the hands of a magistrate or minister, the ceremony is performed, he claims her for his own, and this scrap of paper, and those few words, he thinks, exempt him from all lascivious sin. He may give way to his base desires at will, because, you see, he has complied with the law, and if he provides for her temporal wants, and does not misuse her in any other way, there is no law in all our boasted land of liberty to-day that will take any notice of the cruelty inflicted on her by the demon of lust.

Think you that this is the kind of marriage Jesus meant when he said, "What God hath joined together, let no man put asunder?" No, indeed! Marriage under such circumstances is, at best, legalized prostitution sanctioned by law, and bears the mark of the beast, and justly merits the wrath of a holy God. He meant a pure and holy marriage, sanctioned both by God and man, and free from lust.

Wherever found, I contend that lust is sin. No priest or magistrate can make it holy. God ordained that marriage should be holy. To that end it must be kept pure and clean. The wife should be treated with as much respect after marriage as before. She should always have enough of the real womanhood about her to treat her husband in the same manner. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." If you find that this old nature still brings you into bondage, pray for real cleansing and deliverance, and that on every line, and rest assured that God will help you.

But the old man of sin dies hard. At this point it will cost sighs, groans and confessions to crucify him; for he will not give up without a struggle. But when you get fully delivered, you can shout victory over sin, the flesh and the devil.

Esau sold his birthright for a mess of pottage, and parents barter themselves and their children for a shadow, a momentary pleasure, to be followed by disgust and loathing. "But," some say, "God gave us this desire, and He would be unjust to punish for what He created." Let no man say when he is tempted, I am tempted of God: for God can not be tempted of evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death. Do not err, my beloved brethren." (James 1:13-16.)

Our hands, our feet, our eyes, our ears and every member of our body has its natural work. Our eyes are not made to feast on carnal objects. Our ears are not made to listen to vulgarity. Our feet are not made to run in forbidden paths; and those other members of our bodies have a still greater work to perform, viz., the reproduction of the species. When they are used for this alone, it is proper and right, and meets the approval of God.

God said, "Marriage is honorable in all, and the bed undefiled," meaning in its pure relation to the law of God and man; and by the marriage they accepted this law of chastity. Matthew Henry, commenting on this passage, says, "Marriage is honorable and happy, when persons come together pure and chaste, and preserve the marriage bed undefiled, not only from unlawful, but inordinate affections." Adam Clark says of marriage, "What a pity that this heavenly institution should have been perverted! That, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions!

Oh, how many have realized that they were victims of a sensual nature! and are saying, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" But Paul prescribed the remedy: "I thank God through Jesus Christ our Lord." And that is the only remedy.

Satan says, "It is not sin; for God says, 'Multiply.'" Well, taking this view of it, is it their object to "multiply" when the mother is already fulfilling her part of the command by

building up the young life, or else nursing the little one? If this is their only aim, she will be set apart during this time. Tell me truly, are they obeying this command when they change the natural use of woman into that which is "against nature?" For I have often found wives who are compelled to undergo as much from their own husbands as a common harlot is expected to endure from the common rabble of the street. And then, after all this, she is expected to endure the pain of motherhood without a murmur. "How are the mighty fallen!" But as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1:28.)

"Well," says some one, "God said in the beginning, 'It is not good for man to be alone.'" True, neither is it now. He needs a helpmate, but not a slave to his passions.

We believe the blood saves from all sin, not excepting fornication.

Lustful desire is sin, whether in or out of the marriage relation, therefore, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." (Gal. 5:16.) Lust is the desire to gratify the flesh alone, without keeping the real object in view, for which God created the organs of reproduction.—*Tract. Printed by Request.*

Two Ways.

How to kill a meeting:
Stay away from it.
Come late.
Take a back seat.
Take no part in it.
Say discouraging things about it.
Never pray for the leader.
Refuse to lead when asked to do so.
If you pray or speak at all, consume twice the time that belongs to you.

These are a few things in which many persons make large contributions toward killing prayer-meetings.

People who help the prayer-meeting:

The busy business man who regularly attends it; the people, young and old, who sit in the front seats; the gray-haired old saint who comes with a smiling face and always has something new to say of the love of Christ; the timid people who can only quote a passage of Scripture or utter a very brief testimony, but whose lives show that they really love Christ; the young people who testify promptly, utter short prayers, and sing sweetly.

No prayer-meeting was ever killed

by the prayers being too short.—*Selected by Noah Zook.*

Divine Spirit, I yield my life to thy control. Control my next thought. Steady my next act. Restrain my unbridled speech. Put seriousness and reality in all the work of the passing hours.—*John Douglas Adam.*

The Turned Lesson.

"I thought I knew it," she said,
"I thought I had learned it quite!"
But the gentle teacher shook her head,
With a grave yet loving light
In the eyes that fell on the upturned face,
As she gave the book
With the mark still set in the self-same place.

"I thought I knew it," she said;
And a heavy tear fell down,
As she turned away with bending head,
Yet not for reproof or frown;
Not for the lesson to learn again,
Or the play hour lost;—
It was something else that gave the pain.

She could not have put it in words,
But her teacher understood;
As God understands the chirp of the birds
In the depth of an Autumn wood.
And a quiet touch on the reddening cheek
Was quite enough;
No need to question, no need to speak.

Then the gentle voice was heard,
"Now I will try you again!"
And the lesson was mastered,—every word!
Was it not worth the pain?
Was it not kinder the task to turn,
Than to let it pass,
As a lost, lost leaf that she did not learn?

Is it not often so,
That we only learn in part,
And the Master's testing-time will show
That it was not quite "by heart?"
Then He gives, in His wise and patient grace,
That lesson again
With the mark still set in the self-same place.

Only stay by His side
Till the page is really known.
It may be we failed because we tried
To learn it all alone.
And now that He would not let us lose
One lesson of love
(For He knows the loss),—can we refuse?

But, Oh! how could we dream
That we knew it all so well?
Reading so fluently, as we deem,
What we could not even spell?
And Oh! how could we grieve once more
That patient One
Who has turned so many a task before?

That waiting One, who now
Is letting us try again,
Watching us with the patient brow
That bore the wreath of pain;
Thoroughly doing His work in each.

Then let our hearts "be still,"
Though our task is turned to-day;
Oh! let Him teach us what He will,
In His own gracious way.
Till, sitting only at Jesus' feet,
As we learn each line,
The hardest is found all clear and sweet!

—Selected by Bertha Ruegg.

MARRIAGES.

NICKS—SIDER.—On June 19, 1912, Elder Bert Sherk officiating, Elmer Douglas Nicks and Sr. Nina Florence Sider, daughter of Bro. Levi and Sr. Sarah Sider, of Bertie, Ont., were united in holy matrimony at the home of the bride's parents.

OBITUARIES.

BENNER.—Minnie, wife of Jonathan K. Benner, of Franconia township, Montgomery county, Pa., died June 9, 1912, in confinement, aged 22 years, 3 months and 17 days. Thus her pilgrimage in life is ended. She yielded her life to the service of the Lord about a year ago. She leaves her husband, an infant child, her parents, and two sisters and four brothers and many friends to mourn her early departure. Funeral was held on June 13, from her late residence, where Bro. S. H. Rosenberger conducted the service, followed by services at the Franconia Mennonite meeting house, conducted by Bishop Jos. B. Detweiler and Eld. A. G. Clemmer (Mennonite). Text, Rev. 22:12. Interment in adjoining cemetery.

BREY.—Bro. Milton W. Brey, of Souderton, Montgomery county, Pa.—he was a son of John and Angeline (Wolf) Brey—was born December 18, 1852, in Milford township, Bucks county, Pa., died June 17, 1912, aged 59 years, 5 months and 29 days. He was united in marriage on March 16, 1873, to Barbara L. Hangey, who passed away January 22, 1908. This union was blessed with five children. He is survived by one son, his aged mother, also an adopted son and three stepsisters. He was converted in early life and united with the Church of the Brethren. Some years ago he, with his companion, united with the Brethren in Christ. They led exemplary lives and he will be greatly missed in the neighborhood. He suffered about a year with complication of diseases and cancer, suffering great pain at times, but he prayed unto his heavenly Father to help him, and, for a faith that will not shrink, and for patience to the end. Funeral services were held on June 20, conducted by the brethren, Samuel H. Rosenberger and Bishops Jacob M. Price and Joseph B. Detweiler. Interment at Kline's M. H. in Franconia township. Text, Rev. 14:12, 13.

HOCKER.—Anna Hocker was born in Lancaster county, Pa., November 21, 1832. She was the daughter of Jacob and Anna Engle, one of a family of eleven children, three of whom died in infancy, the remainder, four sons and four daughters, grew to manhood and womanhood and of whom four brothers and one sister have passed to the beyond. In 1851 the Engle family moved to the State of Illinois. In 1853 they moved to Montgomery county, Ohio, where Sr. Hocker spent the remaining portion of her earthly pilgrimage. On April 19, 1859, she was united in marriage to Adam Hocker, who departed from this life on September 8, 1907. To this union were born five children, one son and four daughters. One daughter departed this life in her younger days. In those early days of Christian simplicity and while she was yet young, she entered into the service of the Lord. Uniting and remaining with the church (commonly known as River Brethren) from the time of her conversion to the day of her death. Sister Hocker was a modest, faithful, unassuming, earnest, conscientious follower of the Lord Jesus Christ, an example which many might do well to follow. No more fitting tribute to her memory could be given than the words—"She was a pious, zealous Christian worker of her day, a mother admired by her children who deeply mourn the loss of a kind and loving mother." She departed this life on May 25, 1912, on the old homestead, aged 79 years, 5 months and 27 days. Funeral services were conducted by the home brethren, Miller and Free, at the Fairview M. H., May 27, where a large gathering of people met to pay the last tribute of respect. Text, Heb. 13:14: "Here we have no continuing city, but we seek one to come." Interment in Fairview cemetery by the side of her late husband in the hope of a blessed immortality. Thus one by one the old pillars are giving way. What shall we have in their place?